

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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The Christian Secretary

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TERMS.

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For the Christian Secretary.

Reply to the Question whether, "in order to maintain discipline in the church, it is necessary to pass test votes."

The above question, we are informed, has special reference to the use of alcoholic drinks as a beverage, and the vending of them for the same purpose; and my remarks for the present will have special reference to the same practices. It supposes that when the church was organized, the members generally considered these practices to be consistent with a profession of the Christian religion; but that they have since become satisfied they were then in error. Now, the position I assume is, that the church cannot consistently discipline a member for a practice which was understood to be right when the body was formed, without first altering their Covenant; or, by vote, (which should be recorded,) acknowledging their present conviction that such practice is sinful. When any one becomes satisfied that he has been in error, or in sin, it is his duty frankly to confess it, and diligently and kindly to employ his influence to convert his brethren; but he should not treat them as offenders against the discipline of the church, because such is not the fact. It is of no avail to say the darkness is past, and the true light now shineth, and that when they covenanted together to regulate their lives by the pure precepts and holy principles of the Bible, they virtually agreed to abstain from such practices and employments. The parties are bound by that understanding of the Bible which they had when they associated together to maintain the worship of God, and to advance the cause of Christ. If the pastor become satisfied that the church are sanctioning sin, and holding fellowship with iniquity, he is bound, as the Lord's Watchman, to lift the warning voice at such times and in such places as will enable him the most effectually to bring his reasons for thinking as he does, before the minds of those who are most guilty. He should give the subject on which he thinks his brethren in error, a prominent place in his public ministrations. I do not say that he should drag it into every sermon and every prayer, and every exhortation; but I do say, he is bound "in any wise to rebuke his brother, and not to suffer sin upon him." And he is bound to do this, though it may cost him the sacrifice of a fat salary, or a much loved popularity. The course which has been pursued by some ministers of my acquaintance I have always regarded as disgraceful, cowardly, and hypocritical. I have known not a few who would never preach against rum-drinking, or rum-selling, on the Sabbath, lest they should give offence to some of their hearers; but they would attend the Temperance meeting, and there talk earnestly and eloquently in favor of Temperance. At least, they would do this, if the meeting were in an adjoining town; but the Christian Sabbath must not be desecrated, nor the enjoyment of brethren disturbed, by preaching against the sinfulness of drinking or vending alcoholic liquors. One consequence of this course is, that those who are engaged in a business or indulging in a practice which they know the most intelligent and pious portion of community regard as immoral and sinful, remain in the church unrebuked. As they seldom—perhaps never—attend a Temperance meeting, or read a temperance paper, they sleep on in their sin, or quiet their consciences (already sufficiently seared) with the reflection that a practice which has the sanction of the church, and against which they hear their pastor say nothing on the Sabbath, cannot be a criminal one. It may perhaps be thought that there are few ministers who thus act the part of unfaithful watchmen on the subject at the present time, and I sincerely wish it were so. I think, however, there are still too many who go no farther than they think they can proceed without coming in contact with the practices of their brethren. Hence some speak against the use of distilled spirits, but say nothing against the use of cider because the red noses of some of their hearers declare plainly that they are in the habit of drinking not "a little" but to give a relish to their food!

I know it may be said, as an apology for this course, that the church was organized, the meeting-house built, and the pastor settled, with the understanding that the practice alluded to, was in accordance with the gospel, and that therefore he should not get out of the old "cart rut" as he passed along; and if this were all true, I should be obliged to admit the justness of this conclusion. If it were true that the pastor was settled (as some have been) with the understanding that "this exciting subject must not be touched," what ever change might take place in his opinion, he ought to remain silent until by repentance and confession he had prepared the minds of community to hear him. I think, however, no man who understands and feels his responsibilities to God and his fellow-men, would make such an engagement. Still, the subject should be treated as involving a matter of opinion about which the members of the church are allowed to differ. As light increases, and individuals change their views, each is bound to use his influence to convince his neighbor and his brother, and when the church

generally become satisfied that the opinion they entertained, and the practice which they sanctioned when they were organized, are wrong, they should alter or amend their Covenant. This should be regarded not as enacting a new law, but as an acknowledgment that the laws of Christ Jesus had been misunderstood or misapplied. When this is done, if one or more members of the church persist in thinking more of their cider mug and their rum bottle, or of their unrighteous gain, than of a place in the church, they must be left to their own choice.

HARRY.

For the Christian Secretary.

Testimonies against War.

BENJ. FRANKLIN.

War always bad.—"I join with you most cordially," says Franklin to a friend abroad, "in rejoicing at the return of peace. I hope it will be lasting, and that mankind, as they call themselves reasonable creatures, will at length have reason enough to settle their differences without cutting one another's throats; for, in my opinion, there never was a good war, or a bad peace."

"After much occasion," he says at another time, "to consider the folly and mischiefs of a state of warfare, and the little or no advantage obtained even by those nations which have conducted it with the most success, I have been apt to think there never has been, nor ever will be, any such thing as a good war, or a bad peace."

War a grand miscalculation.—"All wars are follies, very expensive, and very mischievous ones. When will mankind be convinced of this, and agree to settle their differences by arbitration? Were they to do it even by the cost of a die, it would be better than by fighting and destroying each other."

"When will princes learn Arithmetic enough to calculate, if they want pieces of one another's territory, how much cheaper it would be to buy them, than to make war for them? But, if glory cannot be valued, and therefore wars if it cannot be subject to arithmetical calculation, so as to show their advantage or disadvantage, at least wars for trade which have gain for their object, may be proper subjects for such computation; and a trading nation ought to calculate the probabilities of profit and loss, before engaging in such an adventure as war. This, however, nations seldom do; and we have had frequent instances of their spending more money in wars to acquire or protect branches of commerce, than a hundred years' profit, or the full enjoyment of them, could compensate."

Such views may be made general and efficacious.—These suggestions are only the dictates of that strong good sense for which Franklin was so distinguished; but it is not possible to incorporate them into the opinion and practice of all civilized nations, and render them ineffectual in preventing the recurrence of war? Most certainly, if the requisite means were used. Let every pulpit sanction them, and every press echo them, and every parent and teacher, and friend, whether of God or of man, repeat and enforce them through the whole circle of his influence, and thus keep them in close and ceaseless contact with the understanding, conscience, and heart of all men; and war would soon be known in Christendom only as a matter of history, and be viewed with the same sort of surprise that we now feel for the exploits of knight-errantry, or the dark deeds of witchcraft.

IRENICUS.

For the Christian Secretary.

Treasurer's Report.

Receipts of the Am. Bap. Home Mission Society,
from October 1st, to November 1st, 1843.

CONNECTICUT.

Collections by Rev. C. M. Fuller, Agent.
North Stonington.—Friend to Missions, \$3 00.
Naugatuck.—Collection in part of L. M. for Rev. P. B. Bayley, \$12 18.

Stonington Borough.—Bap. church, collection, 7 25; Peleg Hancock, 1; Mrs. M. B. Bottom, 1; Mrs. Wm. Brewster, 1; Capt. Wm. Pendleton, 3; M. H. Lewis, 1; Dea. S. Longworth, 1. —\$15 25.

Portersville.—Collection, \$8 48.
Portersville.—Collection, 2 12; Joel Blazedel, 2.—\$4 12.

Plainfield.—Mrs. Elizabeth Fry, 1; Miss Sarah A. Davidson, 21 cts.; Daniel Snell, 5; Joseph S. Gladding, 1; William Hunt, 50 cts.; Friends, 1 50.—\$9 21.

East Killingly.—Thomas Pray, 1; others, 62 cts.—\$1 62.

R. W. MARTIN, Treasurer.

A TOUCHING NARRATIVE.

Near the close of the late Home Missionary meeting at Syracuse, N. Y., a minister made the following statement: A member of his church, when first commencing business in the world, had purchased a dairy farm, for which, by industry and economy, he had been able to pay all the purchase money, and on which he continued to thrive. It was, however, remote from any village, and the enjoyment of religious and social privileges could only be procured by considerable effort. In due time another farm was purchased, more favorably situated and furnished with much more convenient and pleasant buildings—to which they removed. This farm was also paid for, and a third purchased. During all this time his contributions for benevolent purposes were very small, and all solicitation was met by him with the plea that he was in debt. Nevertheless, he and his companion were under the influence of religious principle, and frequently conversed with each other respecting a return to the old dairy farm, in order that, by the sale of one of the others, they might be in better circumstances to aid the cause of Christ. These discussions, however, always terminated adversely to any change, by the recollection that they were occupying a very comfortable home, surrounded with all the enjoyments of life, and the old farm house was dilapidated and remote from every enjoyment.

This good couple were at the missionary meet-

ing until the morning of the last day, when it became necessary for them to return home. On parting with their pastor, the brother said to him, "I wish you to understand that I have now fully determined to sell one of my farms immediately. I have become convinced at this meeting that it is my duty. After hearing what I have of the spiritual necessities of our country, I can no longer be voluntarily in debt, so as to prevent my doing my duty in the cause of Christ." "And I," said his weeping wife, "have become equally convinced of my duty; we conversed on this subject late last night, and are agreed as to what we shall do. I am now willing to part with all the comforts of our present home, if necessary, and return to the dairy farm and make cheese as long as I live, that I may be able to do something in spreading the gospel of Christ."

The effect of this relation was powerful. Few who heard it could refrain from tears, or fail to resolve that they would attempt, by some means, more effectually to aid the good cause.

Many, who read this article, may receive instruction relative to the way of becoming able to aid the cause of benevolence. They may be in debt. But why? Are they necessarily so? Or are they influenced by an inordinate desire to accumulate wealth? If so, are they not, by adding land to land, or in any way enlarging their business, so as to involve themselves in unnecessary debt, robbing God in tithes and offerings? Is not the voluntary assumption of such an embarrassment dangerous to the Christian, ruinous to his religious enjoyment, and displeasing to God? And yet this is the reason why many cannot be liberal in their contributions to spread the gospel. Let such imitate the example of our former brother; and let them adopt his language for their motto, "I CAN NO LONGER BE VOLUNTARILY IN DEBT, SO AS TO PREVENT MY DOING MY DUTY IN THE CAUSE OF CHRIST."

BENJ. M. HILL, Cor. Sec.

The Lame Disciple.

As some cripples are in a more lamentable case than others, so a lame disciple is in the worst of all. The one I saw made a deep impression upon my mind. It may not be unprofitable for my readers to give him a glance; so I will give them a miniature of him.

When I first saw him, he was making his way through a country called the DECALOGUE. Experienced travellers have spoken in great commendation of that region; one in particular, has left the record, that travelling there was "more to be desired than gold; yea, than much fine gold, and sweeter than honey and the honey-comb;" while another, who was very familiar with every part of that region, states that it was his "delight after the inner man," to travel there, and that it was a land eminently deserving to be called, "holy, just, and good."

But the disciple in question did not seem to be of the same opinion. From the work he made of getting through the country, one would think he found there nothing but dark mountains, sterile plains, hideous precipices, and all sorts of difficulties. I should be sorry to say how many times I saw him stumble. The region was divided into sections, numbering as high as ten. I should think he could have known but little about some of those sections as personally a traveller there. And he limped so badly, and travelled so painfully, that it seemed as if he never could complete the whole journey.

The next time I saw him, he was in a most delightful country, called the PROMISES. The sun never shone so on a lovelier land. There were pleasant breezes to fan him—sweet music to allure him, and splendid scenery to cheer him. It would seem that he might make progress in such a land. Most travellers had found it "an exceedingly rich and precious" privilege to travel through that land. They had found the Decalogue country a goodly land, and the passage through that, "great reward." But the land of Promises was truly a promised land. And I was in hopes to see the lame disciple

—his crutch forego,

And leap exulting like the bounding roe."

But I was sadly disappointed. He seemed strangely blind to all the loveliness of that delightful region. The music did not seem to enliven—nor the fragrant breezes to refresh him. He seemed a stranger to all the inspiring influences around him. He was as great a cripple here as he had been anywhere. It was painful, very painful, to see one go limping and halting and dragging himself along through so goodly a land. This was not at all in keeping with the lovely objects that every where met the eye. And not at all in keeping with the progress of many of his travelling companions. They were in fine spirits. Every thing around seemed to exhilarate them. They not only walked firmly and joyfully onward, but in the exultation of their hearts they often "ran;" sometimes leaping, in the joyful vigor inspired by the abounding beauties of that goodly land. It was a sad sight to see the lame disciple come hobbling after them.

Afterwards saw the same disciple making his way through a region called COMMON RELIGIOUS DUTIES. And he was no better traveller here. By the spectacle he presented you would think the whole country was full of bogs and pitfalls. Was he on his way to the sanctuary? He walked painfully, and it was late when he got there. Did he make an effort to reach a prayer-meeting? He went on slow and limping; it was half over when he arrived. Indeed for the most part he gave up reaching such privileges at all. And he was very lame about fulfilling his promises and contracts. People got to be so afraid of his limping that they were averse to bargains of any kind with him. Indeed, he carried his lameness into every department of duty. He was thought of, and spoken of, yea, and sneered at, as the LAME DISCIPLE!

Now about this lameness.

1. It was a very wicked business. This disciple had as good a pair of limbs as any man that had walked by faith since the Patriarch's days.

He might have trod as firmly, yea, and run the Christian race as swiftly as any that had gone before him. There was no need of his lameness. He had limbs, and good ones, and might have used them. But he would not. There is the whole of it. He might have travelled through the Decalogue country like a giant. And through the region of the Promises he might have gone as on the wings of eagles. All the duties of common religious life might have seen him moving among them with the animation and gladness of an apostle. But he had not the heart to use his limbs. He was nobly endowed by nature, and GRACE, like a benevolent Angel, stood by to give a helping hand. And a thousand warnings sought to rouse him, and a thousand invitations sought to allure him. But he was lame still. And it was not because he must be, but because he would be. So therefore it was a very wicked business.

2. And very hurtful to others. Some of the disciples were encouraged in the same thing by what they saw in him. One lame disciple, like a perverse sheep, thus does much hurt among the flock. This limping along the ways of Zion is apt to be catching. People get it from one another, as they do a pestilence. And the unbeliever—it does them great damage. They sharpened their knives against this stone, to cut up religion with. It comforted them in their own neglect of the way of life, that they saw in it, such a limping, halting, stumbling traveller. It led them to think they might as well keep along in the broad way in which they had been travelling.

3. And very hurtful to himself. It has gained him many sad hours during his pilgrimage thus far. He has seen the saints outstripping him in the Christian race, and seen it with shame and self-reproach. He has lost that sweet spiritual joy which an approving conscience would have given him, had he marched boldly and vigorously on towards the heavenly kingdom. And last, and not least, he has trouble in the fear lest such a lame traveller shall find the gates of the BLESSED CITY shut before he gets there, and so he shall not be able to enter. Many have been too late, and there is great danger lest he be one of them. It is no wonder, therefore, that the lame disciple should be an unhappy one.—N. Y. Evan.

Obituary.

DIED, at Jacksonville, Ill. Oct. 10, Mr. Charles B. Francis, of Springfield, Ill. aged 44.

Mr. Francis was a native of Pittsfield, Mass. where he resided till his removal to this State, in the year 1835; since which time he has been a resident of that city until the period of his death. Seldom does it become our duty to record a death so bereaving and afflictive as the one mentioned above.—Rarely is the hand of Providence shrouded in such impenetrable gloom as in the present instance. In this death the disconsolate family, the deeply afflicted church of which he was a member and an officer, and the community at large, have sustained no ordinary loss.

It is now about twenty years since he professed faith in Christ, and devoted himself to his service. Endowed with a mind naturally ardent, active and decided, he entered the service of God under a deep sense of obligation to live "not unto himself" but "to Him who hath loved us and given himself for us." With clear, consistent and comprehensive views of the claims of the gospel, he labored with characteristic zeal and energy to impress its truths on the minds of his fellow men in every circle in which Providence calls him to move. Not only in the church, but in the family, with individuals and in the social circle it was his custom to recommend the religion of Christ—and so much the more as the years of his life passed away.

He possessed an enlarged and comprehensive benevolence. He had a heart tenderly alive to the wants and sufferings of humanity; and firmly persuaded that vice is the prolific fountain of human woes, he ardently and perseveringly endeavored to sustain as widely and as efficiently as possible, the means of public, social and private virtue and happiness. That he had his faults, is only to say he was a man.

The hour of his death arrived most unexpectedly. He was gone to Jacksonville to attend the meeting of the Illinois Baptist Convention. While there he was attacked with fever. No apprehensions were entertained that his disorder would terminate fatally, until within a few hours of his death, when suddenly he began to sink, and soon all hope of his recovery was relinquished. But the approach of death, found him prepared. The Saviour, whom he served, was with him. On the arrival of his wife and daughter, he said, "My earthly tabernacle is fast falling to decay, but I have a building of God, a house not made with hands; and I am now going to dwell in it." After urging upon his wife and daughter to be faithful in the service of God, and unreservedly to trust in Him, he solemnly commended them to the "Widow's God and the Father of the fatherless." He sent messages to his absent daughter, to the church of which he was a member, and to other friends, affectionately reminding them of their duty to the Saviour, and the precious consolations to be found in Him in the solemn hour of death. He sank very rapidly, and in about six hours from the time he began to decline, his eyes were peacefully closed in death.

Evening.

I think there are two periods in the life of a man in which the evening hour is peculiarly interesting—in youth and in old age. In youth, you love it for its mellow moonlight, its million stars, its thin and soothing shades, its still serenity; and these we can commune with our loves, or twine the wreaths of friendship, while there is none to bear us witness but the heavens and the spirits that hold their endless Sabbaths there—or look into the deep bosom of creation, speak abroad like a canopy above us, and listen till we can almost see and hear the waving wings and molting songs of other beings in other worlds. To youth the evening is delightful; it accords with the flow of his fancy, and the softness of

his heart. Evening is also the delight of old age—it affords hours of undisturbed contemplation; it seems an emblem of the calm and tranquil close of busy life; serene, placid and mild, with the impress of its great Creator stamped upon it; it spreads its quiet wings over the grave, and seems to promise that all shall be peace beyond it.—Franklin.

Elevating Influence of the Bible.

Look into a settlement of 34 families, and but one Bible among the whole of them. It has been for 80 years a Sodom. Intemperance reigns. If there be industry, it is all directed to the obtaining of alcohol. Religion finds no home among them; all are unclean and profane, not loving God, nor fearing man. A Bible agent visits them. Thirty-three Bibles are distributed. He collects but 40 cents in the whole settlement, and pays more than 100 cents for his board and lodging. Thirteen years afterwards, in 1843, the grog shops are all abandoned and temperance triumphs. Two houses of worship are reared, a revival is enjoyed, and many are added to the church. In each of the families where the Bibles were left, some have become pious, and the character of the whole community is changed and elevated! Blessed is the man that considers the poor and degraded votary of vice, and giveth him a Bible.

A Hiring.

One of the editors of the Christian Herald, (Christian here indicates the denomination,) writing from Bath, N. H. observes:

At Bath I found a Come-outer priest from Mass. by the name of Tanner, preaching against preachers, and of the wickedness of organized churches. After performing the disorganizing rites of his sect, he received his pay, and passed on to some other place to enlighten the good people of Maine on the folly of a "hiring priest" as they denominate the Christian ministry. It is said "every generation grows wiser and wiser;" if this be the case, our forefathers must have been great blockheads in many respects. They knew nothing of that transcendental philosophy of modern new-lightism, which by a summary process puts down preaching, by preaching against preaching, which holds meetings on the Sabbath to put the Sabbath down, and pays a Come-outer priest to expose priestcraft. Truly, Solomon hath said, "A fool is wiser in his own conceit, than seven men that can render a reason."

I will Try.

I have had to run, mother, from the attic to the basement, and look first in this place, and then in that, after my things to get ready to go to school. In the first place, I could not find my books, and next my parasol, and now my gloves are gone. I never saw anything beat it. I suppose Susan has got there by this time, and her lessons nearly learned. I do wish somebody would put my things where I could find them. And when I get to school, I shall be obliged to have another search I suppose, for my pencils and drawings will be gone; indeed, I should almost wonder if my desk remained standing where I left it.

Maria, said her mother, I have not interrupted you, because I wished to hear if you had anything to say in self-defence. You wish for one thing, that somebody would put up your things. But where would they look for them, even if they wished to do so? When you come from school, you leave your books perhaps, in the piazza, your hat in the parlor, your parasol in the sitting room, and thus you scatter your things all over the house. When the apple trees were in blossom you were admiring them, and remarking, you thought it the most pleasant season of the year.

Now, what if the apple tree should blossom, sometimes in the spring, sometimes in the summer, sometimes in Autumn, and sometimes in the midst of winter; people would not then know when to look for the blossoms or fruit. But the Great Ruler of the Universe has no such disorder. Nature has laws, and is regulated by them. The sun, moon, and stars rise, set, and move, if I may so express it, by rule. And even every little flower that blossoms, appears in its proper place, and at its proper time; you always know when to look for the snow-drop, cow-slip, and violet. So all the creatures that he has made to take care of themselves, work in order. The bee for instance, gathers its food, which to us is a luxury, at its proper time, while if it neglected to do it, it could not obtain it. Or, supposing, when it had been out and loaded itself with honey, it should stop at one place and leave some, and then at another, and another, and so on, how would it come out by the time it got home. And it does seem as if God designed creatures to whom he has given minds capable of having order, should have it, and not let their time run to waste. You never have time for any thing, you are always in a hurry, and yet always late. If you are going to ride, why the party must wait for you to look up your shawl, gloves, or some such article, and then after you are so untidily dressed, I am extremely mortified. You and Susan have a sitting room exclusively your own, where you might lay off your things when you come in, as Susan does, and then the servants would not so often complain of Miss Maria. Well, said Maria, "I will try." And that was a good resolution; it will accomplish much, and all children "that have not a place for every thing and every thing in its place," lose much time, and I hope they will resolve, as Miss Maria did, "I will try."

A CURIOSITY.—A man living in the town of H—, Maine, who had been a most notorious drunkard for many years, often drunk two weeks at a time, was induced to join the "Total Abstinence Society" about five months ago, and has been faithful to his pledge ever since. Not long after he had become a sober man, he requested three of his bottle companions to visit his home, and he would show them a curiosity. They accepted the offer, and when they arrived at his home, they saw a new nail coat in an enclosure.

"There," said the once wretched drunkard, "there it is, (pointing to the cow,) and it is mine. Just four weeks ago I signed the pledge; my family have lived comfortably; I paid twenty silver dollars for this cow from my earnings, and have named her TEMPERANCE." He also added, "My wife this morning milked the cow, and it is the first milk we have had for eight years that was not begged."

Fisher Ames.

The following passage from the biography of Fisher Ames, by the late President Kirkland, is worthy of being printed in letters of gold. Would that it could be read and regarded, as its importance demands, by every young man in our country.

"When vice approaches the youthful mind in the seductive form of a youthful companion, the ordeal becomes dangerous and threatening in the extreme. Few possess the unyielding firmness requisite to pass it in safety. Those who have been accurately observant to the dependence of one part of life on another, will readily concur with us, that Ames' future character derived much of its lustre, and his fortunes much of their elevation, from the untainted purity and the irreproachableness of his youth. Masculine virtue is as necessary to real eminence as a powerful intellect. He that is deficient in either, will never, unless from the influence of fortuitous circumstance, be able to place and maintain himself at the head of society. He may rise and flourish for a time, but his fall is as certain as his descent to the grave. He who holds parley with vice and dishonor, is sure to become their slave and victim. The heart is more than half corrupted that does not burn with indignation at the slightest attempt to seduce it."

Ordination of a Missionary to Grande Ligne.

A council was held on Monday afternoon last, in the Vestry of Park St. Church, to receive an application for ordination, from Mr. Philip Wolff, a graduate of the Theological School of Geneva, Switzerland.

In the evening the ordination services were held in the Park St. Church, and were of a very interesting character. The sermon was preached by the Rev. Mr. Kirk, on the true limits of clerical power; the Ordaining Prayer was offered by the Rev. Dr. Jenks; the charge was given by the Rev. Mr. Adams, and the Right Hand of Fellowship by the Rev. Mr. Rogers.

The whole impression of the meeting was most happy, and must tend to increase the interest felt by our churches in that flourishing mission at Grande Ligne, in Canada, to which Mr. Wolff is destined.—*Bost. Recorder.*

BALLSTON SPA, Oct. 23, 1843.

We are rejoiced to hear that brother Daniel Robinson has recovered from his illness, so that he is again to take his place upon the walls of Zion as an evangelist. The last winter it pleased God to crown his efforts with eminent success, in the conversion of many precious souls to the religion of Jesus Christ. In Sandhill, Galway, Broadbain, and Kingston, under his preaching, hundreds have tasted the sweets of a sin-pardoning God. His arduous duties finally so overpowered his faculties, that he seemed called upon to rest in a degree from his labors, when he located in Kingston, Ulster co., N. Y. The same hand which weakened his again strengthened his physical powers, and bids him, 'Go work to-day in my vineyard.' And while he obeys the welcome mandate, may the prayers of God's church support, while His spirit may attend his efforts and those of the church. [*Bap. Ad.*]

NEW MEETING HOUSE, WEST PHILADELPHIA.—The corner stone of the meeting house of the West Philadelphia Baptist church, across the Schuylkill River from our city, was laid with the various ceremonies, on Thursday, the 19th ult. Brethren Phippen, of New York, and Lincoln, Dodge, Higgins, Burrows and Baker of our city, were present and took part in the exercises. This new church will be indebted mainly to the benevolent aid of Wm. Keen, Esq., of the First Baptist church, for the erection and completion of their house of worship.—*Id.*

From the Missionary Magazine for November.

Financial Condition of the Board. The receipts reported in the present Magazine (for Sept.) amount to \$2296 05; less than the amount received during the corresponding month of last year by \$11287. Comment is unnecessary. It is known to our brethren that the additional expense of sending out several new missionaries must greatly increase the embarrassments of the Board. The question must soon be settled, whether we sustain all the stations now under our patronage, or abandon some of them. The question must be settled first by the churches. If any important station is abandoned for want of funds to sustain it, guilt must rest somewhere.—We can think of nothing more painful than the regrets of that pastor who shall, too late, call to mind that the missionaries have been recalled from a heathen city or country for want of support, which the people of his charge might have supplied in part or all; or of that rich Christian, who has heard unmoved all that is urged in behalf of the heathen.

FREE PERSONS OF COLOR IN LOUISIANA.—A decision deeply affecting the interests of free people of color in Louisiana, has just been made in New Orleans. By the laws of that State, all free persons of color, who have made it their residence commencing at any period between the years 1825 and 1835, are only permitted to remain there by special licence from the authorities. Those of them who have received such licence, and have gone to reside in any free State, are by the law regarded as residents of such State, and expelled from Louisiana.

[Unjust as this law is, it is by no means the greatest injustice which the laws of Louisiana, and other slave States, inflict upon colored men who are guilty of the high offence of being free. A late New Orleans paper announces that nine colored men, crew of a ship which had just arrived there from Rio Janeiro, had been arrested by warrant of the Recorder and committed to prison, there to be confined till the ship was ready to leave port, 'as the statute directs.' These men were imprisoned for being free. The ground of their imprisonment is, that the spirit of freedom,

amidst the 'peculiar institution,' is a dangerous spirit to be abroad. And so it is. The slaveholders judge wisely in the matter. An iniquitous system can only be sustained by iniquitous laws.]

ANTI-TRACTARIAN.—The Rev. Dr. Eastburn, Bishop of the Protestant Episcopal church in the State of Massachusetts, in a letter to the editor of the Banner of the Cross, says, unequivocally:

"With this (the Tractarian) system, I can have no sympathy whatsoever, believing it to be repugnant both to the letter and spirit of those standards of the Protestant and Reformed Church of England, which are my consolation and my joy. The principles which I have always maintained as a presbyter, I still hold unchanged in the responsible station which I now fill. And these principles, by the help of God, I shall continue to maintain."

Again—Bishop Eastburn says:

"In reference to the ordination of my interesting young friend, and former parishioner, Mr. Carey, my own opinion has always been utterly adverse to its propriety."

Christian Secretary.

HARTFORD, NOVEMBER 10, 1843.

HOME MISSION CONVENTION AT SYRACUSE.—The Home Mission meeting held at Syracuse, N. Y., immediately preceding the Baptist State Convention, was said to be one of the most interesting—upwards of one hundred ministers were present, several of whom were from abroad. The Rev. Mr. Kincaid, from Burmah, Rev. J. M. Peck, of Illinois, and Rev. E. Tucker, of New York, were among the preachers. Several important resolutions were adopted, after a very profitable discussion by several prominent speakers. We subjoin a few of them.

Br. Bellamy, of New York, presented the following resolution, accompanied with remarks exhibiting the appalling progress of popery:

Resolved, That the claims of America, as a field of missionary labor, whether indicated by its vast extent, its prospective increase of population and power, the facility with which labor may be performed, the influence which this country must ultimately exert on the nations of the earth, or the continued and energetic efforts of the papacy, to gain possession, and control the whole: stand forth, to say the least, in the front rank among the benevolent enterprises of the day.

The Rev. E. Tucker, of New York, read a Report from a committee of the Board of Education, in the city of New York, in reference to the complaints made against certain books in use in the schools of the fourth ward, on account of supposed sectarian tendencies. A. M. Beebe, Rev. E. Tucker, and Rev. E. Galusha, were appointed a committee to consider the Report, and present a resolution to it.

The chairman of this committee subsequently submitted the following Report:

The committee to whom was referred the report of the committee, recently appointed by the Board of Education, in the city of New York, to examine and report on the document of the trustees of the fourth ward, touching certain books, alleged to be sectarian by papists, Jews and Universalists, among which were the Bible called the Protestant Bible, or the translation commonly called the version of King James, read before the Convention yesterday afternoon, beg leave to report:—That the document in their estimation is one of uncommon interest and importance, not only to the city of New York, but the entire State and Union. It is a calm, lucid and critical examination of the received English version of the Bible, and a book made up chiefly of extracts from the sacred Scriptures, called 'Scripture Lessons,' and the argument on the facts presented is irresistible and conclusive—from the Constitution of the State, the statutes of the State, the decisions of the Supreme Court, and the opinions of the most eminent jurists, that christianity is recognized as the religion of the land, and that the Legislature of the State, in the enactment of the law against the use of books properly denominated 'sectarian,' could never have intended the exclusion of the Bible, whose authority is so incontrovertibly acknowledged, not only in the Constitution of the State, but in the whole course of legislative and judicial sanctions. Your committee recommend therefore, the cordial approval of this document, deeming it a reasonable and invaluable shield, under God, against the arrogant assaults of 'the man of sin,' and his coadjutors, on the very foundation and fortress of our civil and religious institutions; and that the same be published in the Register and Advocate, and other religious journals, for the benefit of the community. All which is respectfully submitted by your committee.

A. M. BEEBE, Chairman.

The following resolution was moved by Rev. Mr. Lovell, and seconded by Rev. J. M. Peck.

Resolved, That we earnestly recommend to the churches throughout this State, and respectfully suggest to the entire denomination, that they devote the afternoon or evening of the third Lord's day in each month to the great object embraced by Home Missions, and that a collection be taken up for this object.

The Convention continued its sittings four days, about two hundred delegates, ministers and laymen being present.

Unitarianism in Connecticut.

The Boston Christian Register, as we learn from an exchange paper, announces the fact that a Unitarian meeting house is building in Stonington, in this State. The Register takes occasion to hope very modestly, that an increasing interest will be felt in the progress of Unitarianism "in that region of indifference, blindness, and spiritual death!"

"Spiritual death," "blindness and indifference;" these are terms we never before heard applied to Connecticut. But we live in an age of discovery, and the editor of the Unitarian Register may possibly be entitled to the credit of having discovered that Connecticut is a region of "spiritual death." If so, he would evince his consistency by claiming the benighted region as his own, under the acknowledged law of nations, that allows this right to the first discoverer.

But seriously, we should like to know what special benefits the spread of Unitarianism, provided it could flourish in Connecticut, is likely to confer upon us. Is there more truth and virtue in the system than can be found among the evangelical denominations whose influence already pervades the State? We think not. Unitarianism lays no special claim to spirituality that we

are aware of; in a word, it is nothing more than a form of morality. It unspiritualizes the religion of the Bible, and reduces the author of Christianity to a mere man, who came to establish a code of morals, and fell a martyr to the truths he taught. We can discover nothing in Unitarianism that exalts the Son of God above some of the ancient heathen writers, (Seneca, for instance,) except it be the superiority of the maxims which he taught; and we are at a loss to perceive how such a system as this is calculated either to enlighten or improve the morals of the citizens of Connecticut.

The Register appears to rejoice over very small matters. The origin of the meeting-house of which it speaks, the editor is undoubtedly aware, was the result of a schism in an evangelical church brought about by a man who, unfortunately, was its pastor for a year or so, and who professed one thing, and preached another, until he had succeeded in alienating certain unstable members from their covenant obligations. This we believe is just the state of the case, and the editor of the Register will undoubtedly make the most of it. The Unitarians have now two societies in Connecticut, one in Brooklyn and the other in Southington; and as there is no probability that we know of, of a new interest springing up, the prospect of enlightening the land of "spiritual death" by means of the two flickering lights just named, is, indeed, gloomy.

The Anti-Slavery Convention at Middletown.

We give below, the most important resolutions adopted by the Convention at Middletown on the 18th ult. This was the second of a series of Conventions that are to be held in different sections of the State. The object of these meetings, if we understand it, is free discussion; the invitation being general to ministers and Christians of all denominations. The plan strikes us as a good one. A meeting called expressly for the purpose of discussing any particular subject, will better subserve the purpose, than a partial discussion of the question, in a meeting convened for another object. The Conventions thus far, have been characterized by much harmony, although a diversity of opinion existed as to the best means to be employed for the final abolition of slavery. And here, we believe, rests the only difficulty between the citizens of the Northern states. All agree that slavery is wrong,—many of the slaveholders themselves acknowledge it;—but there is a vast difference of opinion as to the measures to be adopted for abolishing the evil. That injudicious measures have been employed, and improper means used for the accomplishment of this object, very few will now deny. But we think much difficulty might be obviated, and a general harmony of opinion secured, if ministers and laymen who feel interested in the subject generally, would attend these meetings, not for the purpose of converting others to their particular views, but by comparing notes, endeavor to find out what course is best calculated to glorify God. The subject of emancipation has occupied a prominent place in the public mind for some twelve or fifteen years past, and will undoubtedly continue to, till slavery ceases to exist. As a matter of policy, and an obvious duty, then, it becomes those who have not yet given much attention to the subject, to enter into a full and fair investigation of it, and if it should be found that those who have been foremost on the question, are wrong in some particulars, let the objectionable features be corrected, and a plan devised which will meet the views not only of the Northern, but also of the Southern states. We say southern states, because we believe there are many who most ardently desire the emancipation of their slaves, provided they could be convinced the measure was a safe one. An intelligent merchant who visited New Orleans last winter, informed us that his business led him to an extensive acquaintance with the French planters in Louisiana, and that they discoursed freely and voluntarily upon the subject of slavery. They invariably admitted that the institution was a bad one, that it must eventually be abolished, and wished they were well over with it; but they feared the results that would immediately follow a general emancipation. While this state of feeling prevails at the South, is it not a positive duty, not only of every minister of the gospel, but also of every professed Christian, to become familiar with this question, and thereby be enabled to throw their influence into the right scale, in order to bring about a peaceful and happy termination of slavery?

Again; union and harmony among ourselves, is certainly very desirable, and we rejoice that it prevails to such a general extent; but new questions may hereafter arise, and discord and confusion may prevail. Then what more appropriate time than the present, can be found for investigating the subject, and ascertaining each other's views and feelings, by meeting together and discussing the question fairly, candidly, and in the fear of God.

We learn from the Freeman, that delegates were present from about sixty towns, including a large number of clergymen, and among the number were many who have hitherto taken no action in opposition to slavery. The following resolutions, among others of less importance, were adopted. We learn that the next meeting will be held at some point east of the river.

Whereas there exists among the slaves of the Southern states a great and almost entire destitu-

tion of the Scriptures, and very general inability to read them; and whereas efforts to circulate the Bible indiscriminately among the slaves of these United States with instruction enabling them to read it, are met by the mass of the slaveholders with determined opposition, and would almost inevitably expose the missionary to persecution, such as he would not experience in pagan lands; therefore,

We consider ourselves impelled to judicious anti-slavery efforts, by the same motives and on the same grounds which call for missions to the heathen.

Whereas the system of American slavery is at variance with the Bible, prevents its victims from reading the Bible, inflicts the direst calamities on the slave, and reduces vast numbers of the enslaved to the condition of heathenism;—therefore,

Resolved, That we hold no such ecclesiastical relations or fellowship with slaveholders as shall imply approbation of slavery.

Warren Baptist Association.

This Association, which has formerly embraced all the Baptist churches in Rhode Island, has just been divided. At the meeting of the association in September last, several churches were dismissed for the purpose of forming a new association. The delegates from the churches thus dismissed, we learn through the last Watchman, appointed a committee to address a Circular to the churches in the northern part of the State, inviting their co-operation, through delegates, in the formation of the proposed association. In answer to the Circular of the Committee, delegates from the West Wrentham, Woonsocket, Cumberland Hill, Lime Rock, Lonsdale, Valley Falls, High Street, Pawtucket, Fourth and West Baptist churches Providence, assembled on Cumberland Hill, Oct. 9th, for the object above specified.

The meeting was organized by the choice of Rev. B. P. Byram, Moderator, and Rev. H. G. Steward, Secretary. After prayer and remarks respecting the propriety and necessity of forming a new Association, it was

Resolved, That we deem it expedient, and for the glory of God to form a new Association, to be known by the name of the Providence Baptist Association.

A committee was raised to draft a Constitution, which, on being presented was adopted.

Voted, That the Rules of Order of the Warren Baptist Association be adopted as the Rules of this Association.

Voted, That the first meeting of the Association be held with the Fourth church, Providence, on third Wednesday and Thursday of September, 1844, and that Rev. B. P. Byram preach the Introductory sermon, and Rev. T. S. Rogers be his alternate, and Rev. F. Smith write the Circular Letter.

Voted, That the Secretary be requested to prepare an abstract of the doings of this meeting for publication in the Christian Watchman and the Christian Reflector.

H. G. STEWARD.

Cumberland Hill, R. I. Oct. 30, 1843.

From the Macedonian.

Mr. Neale's Letter.

COPENHAGEN, Sept. 3, 1843.

MY DEAR BR. PATTISON,—I left Hamburg last Friday morning, on my way to Denmark. I rode in what the Germans call Eilwaggon, to Lübeck, where I took a steamer for this place. We had a very rough time on the Baltic. But having been deprived of my rest for several nights, I threw myself upon a sofa as soon as night set in, and notwithstanding the roughness of the sea and the lurching of the boat, slept soundly until morning. I reached Copenhagen yesterday afternoon, and made my way immediately to the house of Br. Münster. I found him at home. But Dr. Hoby and Br. Oncken, whom I expected to find here also, had to my great disappointment, returned to Hamburg. When these brethren arrived here, on Wednesday last, they were summoned before the police, and closely questioned as to their motives in visiting Denmark. Mr. Oncken being, as you know, a proscribed man in all this region, was ordered to leave the country immediately. Dr. Hoby was told that he might remain, on condition that he would neither preach, nor baptize, nor say any thing to any person on the subject of religion, which should have any tendency either directly or indirectly to make converts to the Baptist faith. To these singular conditions the Dr. of course refused his assent, and preferred taking the steamer, in company with Br. Oncken, back to Hamburg. It now came my turn to appear before the police. I met with scarcely less favor. The police detained me until nine o'clock, Saturday night, questioning me about my faith, and the design of my present visit. I told them that I was a Baptist minister from Boston, in the United States of America. "Well, my good sir," said the head man of the police, "what has brought you to Copenhagen?" "Why, sir," I replied, "I have come to comfort my brethren in Israel. No harm in that, I hope." He shrugged his shoulders, and said, "You can't stay, sir, unless you will promise neither to preach nor administer the ordinance of baptism." I told him I had no special objection to this condition, provided I might be permitted to talk with my brethren on the subject of religion. "O well," said he, "you may talk as much as you choose. We in Denmark are a people that don't make a fuss about little things." After the authorities had been called together, and my case gravely deliberated upon, which detained me in the police office four or five hours, I was told that I had permission to remain with my brethren in Copenhagen over the Sabbath. I thanked the police for their kind attentions, and took the liberty of talk-

ing to the people as much as I chose. I have attended meeting with the Baptist church here all day, and it has been the most delightful Sabbath I have passed since I left America. The morning exercises commenced at 9 o'clock, and consisted of reading the Scriptures, hearing religious experiences, and offering prayer. In the afternoon, Mr. Münster preached a most excellent sermon, from the words, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." In the evening the sacrament of the supper was administered. My first meeting to the church this forenoon was to me and to them an affecting season. I had been hearing of their persecutions and their steadfastness in the faith, and was meditating upon their singular history, when my thoughts were interrupted by their hymns of praise and thanksgiving in an adjoining room. They had assembled at an earlier hour than I expected. Mr. Münster had already announced to them that a brother from America had come to see them. The doors were then opened, and I was ushered, somewhat suddenly to myself, into the presence of the persecuted, suffering, yet faithful band. I was unable to command my feelings, and met them with tears. Mr. Münster commenced introducing me, and reading an address, which I had written the evening before, but was frequently interrupted by the gushing forth of his own sympathies and the audible weeping of the church. I then stated to the people the interest which was felt in their welfare by the Baptists of America, gave them an account of the present condition of our churches, and missionary operations abroad, and concluded by exhorting the brethren to persevere in the good cause they had espoused, to preserve the unity of the spirit in the bond of peace, and endeavored to comfort them in their trials by speaking of the consolation of Christ, the sympathies of their Christian brethren in England and in America, but above all, by the hope of that reward which awaits the faithful beyond the grave. After meeting they all came and took me by the hand, and each one had a message to convey to me through the interpreter. One was a father, telling me of the conversion of his children. Another a wife, introducing her husband, who was formerly a persecutor, but had now become obedient to the faith. Another a little girl, introducing her parents, and brothers, and sisters, all of whom, she said, were unconverted at the time of her baptism. Others came and stood weeping, because, as the interpreter informed me, they could not, owing to the difference of language, say to me what they wished to.

The church meets for public worship in Brother Münster's house, which is crowded in every part. Not less than 300 were present to-day, filling not only the two front rooms, but as many as could find a standing place in the kitchen and on the stairway. The members of the church seem like the members of an affectionate and happy family. While singing at the Lord's supper, this evening, they all united hands, according to the custom in this country, and with smiles glistening through their tears, and voices of the sweetest melody, seemed lifted

"above the common walks of life,

Quite on the verge of heaven."

I design leaving here to-morrow or next day for Hamburg, where I hope, after travelling 600 miles in pursuit of him, I shall have an interview with Br. Oncken. Affectionately yours,

R. H. NEALE.

PROTESTANT CHURCHMAN.—Three months have elapsed since the establishment of this paper, during which period we have perused its columns with much pleasure. It is under the supervision of several of the Clergy and Laity, selected by nearly a hundred of the most prominent members of the Episcopal church in New York, together with about a dozen clergymen. Among the Clergy whose names are attached to a Circular recommending the paper to the countenance and support of Churchmen, we notice that of the Rev. Henry Anthon, Rev. Francis L. Hawks, Rev. Hugh Smith, Rev. James Milnor, and several others whose names are less familiar. The following extract from the Circular will show the object of the paper.

Various circumstances have rendered it necessary alike for the defence of the true principles of the Church, the free discussion of topics of vital consequence to her purity, and the information of her members in regard to the questions now agitated on both sides of the Atlantic, that a paper should be established thoroughly Protestant in its character. Erroneous and strange doctrines have been disseminated with much zeal, and not without success in this diocese. Nor is their progress to be arrested, but by the use, under the blessing of God, of the means, still undeniably open to all,—of argument, reason, appeals to the standards of faith, and fearless exposure of sophistry and error. While for the attainment of this result this Journal must at present partake, in some degree, of a controversial character, its chief object, as a Family Paper, will be to impart religious instruction, and to cultivate devotional feeling.

We are not certain that an agency for the Churchman is established in this city, but presume Mr. Parsons at the Church Depository, would attend to any orders that may be left with him.

PASTORAL CALL.—We understand the South Congregational church in this city have invited the Rev. Mr. TOWN, of Boston, to become their Pastor. The result of the interview between him and the committee is not yet definitely known.

Br. BURR.—It to the friends of Z to the Board of the 3d Baptist church succeeded in erecting a house for public use, with appropriate present month.

Nov. 1st, 1843.

PASTORAL CHANCE.—Bap. Register that merly pastor of the delotown, and more church in Utica, p that church Sabbath day following left some the pastoral office place. The pulpit

RESIGNATION.—of the Baptist Advoca has resigned the past Baptist church in the

♣ The public soon to sail for Burn man, was to have tal Square meeting house

HARTFORD JOURN der this head, made It is conducted by E and supports Henry its "first, last, and should infer that it paper. Notice is gi will be issued morn the necessary arrang

HARTFORD AND The route for this ro been fixed upon by the Main Street by mean of Eliphalet Terry, E on the east side of the meeting held on Mon the Railroad Compan vided the Company w some favorable point to the river. It is e dollars in addition with interested in the mea branch track. Oper the Road, in the west day last.

WRECKS.—The shi master, with one hund from New York, for N on the 30th of Septe the island called the sengers were all saved removed at the latest The ship United Stat New Orleans, was tota the 30th of Sept., on about 25 miles from the and passengers saved, of the cargo in a dama was an immense deal lives lost in the gale of

WINTER.—Snow fell or more on Tuesday which things have wor In Vermont and West been quite a body of s weeks past. At Cinci burg, Ky. snow fell on the latter place to the From these symptom means evident that an follow.

THE YOUNG PATRIOT INDEPENDENCE.—This volume just issued from land S. S. Union. It familiar conversation b class in Sunday-school sign of which is to ir peace. The evils, mis cident to war, are port the anecdotes and fac abounds. The author the Rev. Wm. Crowlel tian Watchman,) susta appeals to the Bible, and ner well calculated to c er that war is both sin For sale by G. Robin

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for public worship in Brother church is crowded in every part present to-day, filling not rooms, but as many as could in the kitchen and on the members of the church seem like affectionate and happy family. Lord's supper, this evening, according to the custom in smiles glistening through the sweetest melody, common walks of life, of heaven."

WINTER.—Snow fell to the depth of an inch or more on Tuesday afternoon and evening, since which things have worn quite a wintry aspect. In Vermont and Western New York there has been quite a body of snow on the ground for two weeks past. At Cincinnati, Ohio, and Flemingsburg, Ky. snow fell on the 26th of October; in the latter place to the depth of about an inch. From these symptoms, however, it is by no means evident that an unusual hard winter is to follow.

THE YOUNG PATRIOT, OR A SABBATH-SCHOOL INDEPENDENCE.—This is another excellent little volume just issued from the press of the New England S. S. Union. It is written in the style of a familiar conversation between the Teacher of a class in Sunday-school and his scholars, the design of which is to inculcate the principles of peace. The evils, misery and wretchedness incident to war, are portrayed in lively colors by the anecdotes and facts with which the book abounds. The author, (who we understand is the Rev. Wm. Crowell, late editor of the Christian Watchman,) sustains his peace principles by appeals to the Bible, and by argument, in a manner well calculated to convince the youthful reader that war is both sinful and unscriptural.

For sale by G. Robins.

Foreign News.

The steamship Britannia, which arrived at Boston on Saturday evening last, brought intelligence of a more interesting nature than usual, as will be seen by reference to proceedings in Ireland, which will be found in another column.

In Italy things remain quiet, for the present. Spain continues in an unsettled and revolutionary state.

The troubles in Wales continue; the trials of some of the Rebeccaites were going on at Swansea, in the mean time the demonstrations against the toll gates have reached Radnorshire and Brecknockshire. At Rhayder they assembled to the number of 200, and armed with guns, pickaxes, and other instruments, razed the toll gates at the entrance of the town, to the ground. The materials were thrown into the Wye, but no other property was interfered with. The principal cause

of the disturbances in Wales appears to be the extraordinary burdens imposed on the people by means of turnpike gates. On the road from Presteign to Kingston there are three gates within three miles; and between Presteign and Hay, seven gates in twenty-one miles, all of which are payable. The Rebeccaites have given notice that they will destroy all these gates, and they will probably redeem their pledge.

In Greece the troubles still continue, and it is generally believed that King Otho will be compelled to abdicate.—Intelligence from China had been received in England, by which it seems that the Treaty concluded upon last, had been fully ratified by the Emperor, and a tariff of the most liberal and favorable character had been agreed upon between the Chinese Commissioners and the British Plenipotentiary. By the Proclamation of the Imperial commissioner, we observe, says Willmer & Smith's European Times, that the trade is open to all nations; but whether other nations are permitted to have Consuls at the five ports, is not stated.

In addition to the news from Ireland, which we have copied into another part of our paper, and for want of room to publish it all in detail, we would add, that O'Connell issued a Proclamation immediately after the Proclamation of the Lord Lieutenant, declaring the meeting at Clontarf abandoned, and calling on all peaceable and well disposed persons, on receiving his proclamation, to repair immediately to their own dwellings.

Mr. O'Connell, in describing his future plans, says the Proclamation had done nothing to alter his course of conduct, except in so far as his attendance at the meeting at Clontarf was concerned. It certainly did prevent his attendance there; but there, he says, all its influence was at an end.—He designs to call meetings simultaneously all over Ireland, before the meeting of Parliament; the day to be named hereafter, for the purpose of petitioning Parliament for the restoration of their native Legislature; the petitions to be signed man by man, commencing with the clergymen. These meetings are to take place after mass, and the necessary business to be transacted will take place in the little yards or enclosures attached to every chapel. The monster meetings, as he terms them, are to be given up, in consequence of these new arrangements. He has, also, several other plans for the relief of Ireland, which he designs to lay before Parliament at an early period of the next session. He has entered into a solemn understanding to prosecute every member of the Privy Council who set his hand to the Proclamation prohibiting the Clontarf meeting. He exhorts the people to obey, and to break no law.

On the part of the Government, it is stated in some of the Irish papers, that it is intended to prosecute O'Connell in the Court of Queen's Bench for seditious language. The indictment is now being prepared by Mr. Kemmis, Crown Solicitor, under the advice of Crown lawyers in London and Dublin. The materials for this proceeding were furnished, it is thought, by the language used at the Mullaghmast repeal meeting.

The political affairs of Ireland appear now to be rapidly approaching a crisis. The arrest of O'Connell and the breaking up of the Clontarf meeting appear to be the first demonstrations on the part of the Government to check further proceedings in favor of repeal. What is to be the result, now the two contending parties have actually come in collision, of this hitherto peaceable struggle for freedom, remains to be seen. If O'Connell can control the masses of Ireland, (who have nothing to lose, unless it be their lives, by a contest with England,) and persuade them to remain peaceable, he may in time effect something in behalf of his country; but if the popular feeling should once break out in open tumult or rebellion, the consequences must be most disastrous to the already oppressed and down trodden people of Ireland.

Selected Summary.

There arrived at the port of Boston during the month of October, 801 vessels, of which 213 of them were from foreign ports.

OUTRAGE.—Some one lately entered the second story of the Court House in Booneville, Mo., which is used by the Presbyterian church, cut the cushions, stamped upon the Bible and Hymn Book, and otherwise manifested their opposition to the church.

FROM MEXICO.—A correspondent of the New Orleans Tropic, writing from Vera Cruz, on the 4th of October, says:

"An unhappy occurrence took place on board the American ship New York some days since, which terminated in the instant death of one of the crew, named Wm. Holly. A difficulty occurring among the crew, the captain, with his pistols, by accident or otherwise, shot Holly. In order that the ends of justice may be satisfied, the captain has been arrested, and the American Consul is now investigating the affair."

A DIVORCE CASE.—The New Jersey Legislature, on Wednesday, were engaged in a divorce case, which is thus reported in the Newark Morning Post:

The House met pursuant to adjournment, and the bill divorcing Tacy Maria Appleton was taken up and considered.

The petition of Mrs. Appleton sets forth that she was married to Wm. Appleton in 1842; that he was the agent of the New Jersey Temperance Society, that he soon after left her and went to the Southern States, that she was preparing to follow him, when she learned that he had previously married two wives, one of whom was now living in Indiana and the other in Pennsylvania, that he had issue by both, that his character was dissolute, and that he was unfaithful to her bed.

From the documents which accompanied the petition, it appears that Appleton had been a Methodist preacher in Ohio, a doctor in Indiana, a temperance lecturer in New Jersey, and a professor of animal magnetism at large. His letters to some of his wives, which were read before the Assembly, breathed the greatest tenderness, the most ardent affection and the utmost contrition. They were written with great ability, and we saw the dew stand in many eyes as they were read. A defence of his conduct, which

was cut from the columns of the Philadelphia Ledger, was also read, and exhibited the greatest tact and skill in making the worse appear the better reason.

Mr. Patterson, of Middlesex, advocated the bill, and made a plain statement of what he believed to be the facts. He said that Appleton had first married in Indiana, had afterwards forsaken his wife, and married another in New York, Pennsylvania. He had then deserted his second wife and returned to his first, from whom he was afterwards divorced on her application. He then came to New Jersey and married the petitioner, who was of a most respectable family in New Brunswick. Mr. Patterson stated that one of the hardships of the present case was, that unless the divorce was granted, a child, who was the issue of this unfortunate marriage, would, in the eyes of the law, be illegitimate.

Mr. Pickel, of Hunterdon, also advocated the passage of the bill, and while he contended that divorces should be granted with the greatest caution, he expressed himself fully satisfied that this was a case demanding the interposition of the legislature.

The bill had its final passage without a single dissenting vote.

BRUTAL CONDUCT OF THE CAPTAIN OF A SLOOP.—On the 17th of October last, while the sloop Lady was on her passage from this place to Albany, when near the Highlands, a man was knocked overboard by the main sheet; the sails were let run, and a hand on board jumped in the stern boat for the purpose of going to his rescue. Gilbert Jayne, the captain, immediately jumped on the boat and seized the oar, and ordered the hand in the boat to go on board the sloop. He was forced to comply, and the captain made fast the boat and also went on board the sloop. Shortly after, the man sunk to rise no more.

We gather these facts from Captain Bloomer of 36 Houston street, in this city, at whose house the hand who attempted the rescue of the unfortunate man, now resides.—N. Y. Tribune.

The American Sunday School Union have appropriated three thousand dollars of the Society's collections for the next six months, to the supply of destitute Sunday Schools in the Mississippi Valley, with libraries, wholly or partially gratuitous.

The Baltimore American contains a letter of thanks to Commodore Morgan from the agent of Lloyd's, for saving a British vessel last June, near Gibraltar, with a valuable cargo.

The Rev. John Pierpont has sued the proprietors of the Hollis Street church for another year's salary, and attached the real estate for his claim.

Ebenezer K. Hatch, lately tried at Saco for placing obstructions across the railroad, by which the engineer, Mr. Adams, was killed, has been acquitted.

On Sunday evening last, Otto Snyder and Margaret, his wife, free negroes, who absconded from this place some time since, arrived here in custody of officer Freaner.—They had taken refuge in Pennsylvania, and being charged with facilitating the escape of fugitive slaves, upon the requisition of Gov. Thomas, they were delivered into the hands of the Maryland authorities for trial.—Hagerstown News.

A JUST ACT.—One of the last official acts of Gov. Pennington, of New Jersey, was one of mercy. He transmitted a reprieve for Rosanna Keen, the colored girl, whose execution was to have taken place Saturday. She is almost an idiot, and seems to have not the least idea of her crime.

Joseph Gracey was arrested in York, Pa., on the 28th ult., and lodged in the jail of Lancaster county, charged with the murder of Frederick Clure, a few weeks since, in Columbia.

Major Manning Case, a feeble old gentleman, and one of the oldest residents of Buffalo, accidentally fell into an open vault corner of the Terrace in that city, on the 28th ult., which caused his death.

A man named Walter Skilman was found dead near Rock Mills, Somerset co., N. Y., on Monday the 23d ult. On the same morning, and not far from the same place, a man named Van Der Ripe was found lying on the ground in a dying state; he expired soon after his removal to a house. Both have left respectable families. These men were the most pitiable sorts of intemperance, and doubtless they had staggered away from the grog shop, where they had obtained their liquor, and had thus perished in the storm.

The hotel of Mr. L. Bush, Jr., at Whately, was entered by a window on Saturday night last. The villain entered the bedroom of Mr. and Mrs. B., and took from the pocket of his patient two wallets containing from two to three hundred dollars in Bank notes, and among which were two \$50 bills on the Northampton Bank; also notes against sundry persons to the amount of 4 or \$500, a pair of dark kid gloves, a four bladed knife, and various other articles. He offers \$25 reward for either, and \$50 for both.

FOREIGN INTELLIGENCE.

Arrival of the Steamship Britannia.

SIXTEEN DAYS LATER FROM EUROPE! Ireland.

THE IRISH AGITATION.—MEASURES OF THE GOVERNMENT.

The Government has at length thought proper to take some active steps repressive of the Irish agitation for the repeal of the Union. On Sunday a great repeal demonstration was to have taken place at Conquer Hill, Clontarf, about three miles north of Dublin. The Repeal Association issued rules to be observed by the 'Repeal Cavalry.' Regulation wands and cockades, were to be furnished to those who volunteered; and the notification, which was drawn up to resemble a military general order, laid down rules for the formation of troops, for 'muster march and parade,' so as to prepare as soldiers a display as possible.

It was ordained, however, that all these preparations should be for nothing. A Cabinet Council was held, on Monday, and Earl De Grey was known, on the same day, to have had an interview with Sir Robert Peel. Soon afterwards the Lord Lieutenant, Lord Chancellor Sugden, and the Earl of Cardigan went over to Ireland; a regiment of Infantry was ordered to Dublin, from Northampton, and another from Glasgow, and a movement of importance was generally anticipated.

The Lord Lieutenant, on his arrival in the capital, on Friday, immediately summoned a meeting of the Privy Counsellors and law officers.—They sat in long and earnest deliberation, and it was determined, that a proclamation should be put forth, forbidding the meeting at Clontarf. A proclamation was subsequently submitted, but disapproved. Another was framed, adopted and signed. It appeared on Saturday afternoon. The following is a copy:

'By the Lord Lieutenant and Council of Ireland.
'A PROCLAMATION,

'DE GREY.
'Whereas, it has been publicly announced, that a meeting is to take place at or near Clontarf, on Sunday, the 8th October ult., for the alleged purpose of petitioning parliament for a repeal of the legislative union between Great Britain and Ireland;

'And, whereas, advertisements and placards have been printed and extensively circulated, calling on those persons who propose to attend the said meeting on horseback, to meet and form in procession, and to march to the said meeting in military order and array;

'And, whereas, meetings of large numbers of persons have been already held in different parts of Ireland under the like pretence, at several of which meetings language of a seditious and inflammatory nature has been addressed to the persons there assembled, calculated and intended to excite discontent and disaffection in the minds of Her Majesty's subjects, and to bring into hatred and contempt the government and constitution of the country as by law established;

'And, whereas, at some of the said meetings such seditious and inflammatory language has been used by persons who have signified their intention of being present at, and taking part in the said meeting, so announced to be held at or near Clontarf;

'And, whereas, the said intended meeting is calculated to excite reasonable and well grounded apprehension that the motives and objects of the persons to be assembled thereat are not the fair, legal exercise of constitutional rights and privileges, but to bring into hatred and contempt the government and constitution of the United Kingdom as by law established, and to accomplish alterations in the laws and constitution of the realm by intimidation and the demonstration of physical force;

'Now we, the Lord Lieutenant, by and with the advice of her Majesty's Privy Council, being satisfied that the said intended meeting, so proposed to be held at or near Clontarf as aforesaid, can only tend to serve the ends of the factious and seditious persons, and to the violation of the public peace, do hereby strictly caution and forewarn all persons whatsoever, that they do abstain from attendance at the meeting; and we do hereby give notice, that if, in defiance of this our proclamation, the said meeting shall take place, all persons attending the same shall be proceeded against according to law;

'And we do hereby order and enjoin magistrates and officers entrusted with the public peace, and others whom it may concern, to be aiding and assisting in the execution of the law in preventing the said meeting, and in the effectual dispersion and suppression of the same, and in detection and prosecution of those who, after this notice, shall offend in the respect aforesaid.

'Given at the Council Chamber this 7th day of October, 1843.

E. B. Sugden, F. Blackburne, T. B. C. Shaw, C. Donoughmore, E. Blakeney, Eliot, F. Shaw.

'God save the Queen!'

Immediately the committee of the Repeal Association was summoned, when it was resolved, on advice strenuously urged by Mr. O'Connell, that the meeting should be countermanded, and every means used to prevent the people from disobeying the order of the Lord Lieutenant.

At the same time Mr. O'Connell declared, that the government were now agitating for repeal more vigorously than he had done, and that nothing was more calculated to assist his views than the present step. He avowed his intention of remaining in Dublin to continue the agitation, instead of proceeding to his country seat as he had intended.

ARREST OF O'CONNELL AND EIGHT OTHERS.

Mr. O'Connell, and his son, J. O'Connell, were arrested on Saturday, Oct. 14, upon warrants issued by Judge Burton, on information sworn before him on the day previous. An announcement to this effect having been made in the Dublin Evening Mail, of the preceding evening, very great excitement was caused, and hundreds were assembled about the head police office, making anxious inquiries. The parties on duty there, however, replied that they knew nothing on the subject.

Mr. O'Connell remained at his house, in Merrion Square, and, having received the sacrament, was waited upon, at half past nine, by Mr. Kemmis, the crown solicitor, who informed him that informations had been lodged and warrants issued against him and his son, who was at the same time with him; and requested to know at what hour he would attend, with bail, at Judge Burton's chambers. The hour fixed was three o'clock; and, shortly before that time, Mr. O'Connell, Mr. John O'Connell, with Mr. Cornelius M'Loughlin and Mr. Jeremiah Dunne, arrived at Judge Burton's house. A few other friends subsequently arrived, but the proceedings were altogether of a very private nature.

Mr. O'Connell having called on the crown solicitor for copies of the informations, which were refused, his solicitor delivered in a demand to be supplied with the same. Mr. O'Connell then requested to see the information on which the warrant was issued; and having coolly read it over, said he was ready to give the bail required, and entered into recognizances, himself in £1,000, and Mr. M'Loughlin and Dunne in £500 each, to answer a charge of conspiracy and misdemeanor on the first day of the term. Mr. John O'Connell having done so, the crown solicitor gave to each the copies of the information required, which he said he could not before, as the bail was not then perfected. The parties then retired.

Mr. O'Connell immediately caused the following address to be issued:

TO THE PEOPLE OF IRELAND.

'Beloved fellow countrymen!—I announce to you that which you will hear from other quarters, namely, that I have this day given bail to answer to a charge of 'conspiracy and other misdemeanors,' the first day of next term. I make this announcement in order to conjure the people, one and all, to observe the strictest and most perfect tranquility. Any attempt to disturb the public peace may be most disastrous; certainly would be criminal and mischievous.

'Attend, then, beloved countrymen, to me.
'Be not tempted by any body to break the peace, to violate the law, or to be guilty of any tumult or disturbance. The slightest crime against order or the public peace may ruin our beautiful cases, the crown solicitor being being in both cases, the crown solicitor gave to each the copies of the information required, which he said he could not before, as the bail was not then perfected. The parties then retired.

'Every attempt of our enemies to disturb the progress of Repeal hitherto has had a contrary effect. This attempt will also fail, unless it be assisted by any misconduct on the part of the people.
'Be tranquil, then, and we shall be triumphant.—I have the honor to be, your ever faithful servant,
'DANIEL O'CONNELL.'

Merrion Square, Oct. 14, 1843.

New York Market, Nov. 7.

Flour is rather better, any Western brings \$4 62, and good brands Genesee, 4 69. Rye, 69 a 70c; 2000 bu N. Carolina sold at 53c wt. Oats, 31 a 32c.

In Cotton, the expectation is that an advance will be obtained.

Beef would sell at full prices and perhaps at a little advance.

Marriages.

In this city, on Tuesday evening last, by the Rev. R. R. Raymond, Mr. JOHN R. YOUNG, of Stamford, to Miss SUSAN E. TIFFANY; and Mr. EDWARD H. BEACH, of South- ington, to Miss LOUISA J. TIFFANY, daughters of Mr. Jonathan Tiffany, of this city.

In Suffield, Nov. 1st, by Rev. D. Ives, Mr. Hezekiah S. Sheldon, to Miss ANNA A. ROSE, all of Suffield.

In Turkey Hills, on the 1st inst. by Rev. Wm. Reid, Mr. Henry Clark, of this city, to Miss ELIZA S. THOMPSON, of East Granby.

In Meriden, on the 29th ult. by the Rev. George Perkins, Mr. ALANSON WATROUS, of Chester, and Miss JANE A. Sherman, of Wallingford.

In New Haven, on the 27th ult. by the Rev. Mr. Tensdale, Mr. SAMUEL J. M. GREEN, and Mary Francis, daughter of Mr. Abel Bishop.

In Boston, Oct. 31, at the Bowdoin Square church, by Rev. Dr. Sharp, Rev. Robert W. Cushman, pastor of that church, to Mrs. ELIZA MILES, of Frederickton, N. B.

Deaths.

In Tolland, Sept. 17, Solomon Eaton, aged 86—a soldier of the revolution.

In Ellington, Oct. 26, Ralph Eaton, aged 56, son of Solomon Eaton.

In Portland, Ct. on the 26th ult. Mr. Samuel Waldo, aged 82.

In Stratford, on the 27th ult. Myra, only daughter of Wm. and Ellen Curtis, aged 32.

Receipts for the week ending Nov. 9.

E. Atwood, 84; N. Paine, 5 00; Mrs. Sally Stanwood, 65; A. Tilden, 2 00; J. C. Eldredge, 2 00; S. Bishop, Jr., 2 00; Rev. A. Parker, 2 00.

CARD.—The Subscriber is desirous through the columns of the Secretary, once more to express his gratitude to his benevolent friends for the following donations, viz.:

From the 1st Baptist church and congregation in Ashford, by the hand of M. Hughes, \$16.10
From the 1st Baptist church and congregation in Woodstock, by the hand of J. Woodbury and several others, 10.87

Total, \$26.97

The repeated expressions of kindness from his friends in his protracted sickness, and other trying circumstances, have afforded him great relief; and it is his privilege to remember them with affection, and with a humble desire that they may be rewarded "at the resurrection of the just."

LEONARD GADE.

Monson, October 31, 1843.

NOTICE.—The Ministerial Conference of the Ashford Baptist Association will hold its next meeting with Br. Cheney, in Mansfield, on the 2d Tuesday (14th day) of November inst. at 10 o'clock, A. M.
Willington, Nov. 1, 1843. E. CUSHMAN, Sec'y.

NOTICE.

At a late meeting of the Washington Temperance Society it was voted—"That this society attend 'mass,' the annual meeting of the Conn. Washington T. A. Society, to be held at New Haven, on the 14th and 15th of Nov."

In accordance with the above vote a committee was appointed to make the necessary arrangements for their passage, and which has resulted as follows: They have contracted with the Hartford and New Haven Railroad Company whereby their Society and all others who wish to attend the meeting can obtain passage to and from New Haven in an extra train of cars, to leave Hartford on the morning of the 14th at 9 o'clock, receiving passengers at the New Britain, Berlin, and Meriden depots, also in the regular morning trains of the 14th and 15th, returning in an extra train on the afternoon of the 15th.

We wish our friends to give publicity as much as possible to the above arrangements, and have it understood that no person who wishes to attend, be he Washingtonian or not, will be debared the privilege of "going with us." A limited number only can be accommodated in the regular trains, we therefore would request all who can to avail themselves of a passage in the extra train.

MARTIN SCOTT, ARLOW COLLINS, ROYAL FLINT, JAMES MARSHALL, GEORGE W. RICE, Committee.

Wanted.

A BOY to learn the Hair Dressing Business, active and intelligent, 13 to 16 years of age. None need apply but those who can give the best of references. Inquire at Gleason's Hair Dressing Room, U. S. Hotel, No. 14 State Street.
Nov. 1. 3w35

Dry Goods and Carpeting.

JOHN OLMSTED & CO. have received a large addition to their stock, of new and desirable styles of Goods, suitable for the Fall and Winter trade. They are prepared to offer a full assortment of

BEAVER CLOTHS, BROADCLOTHS, CASSIMERES AND SATINETS.

French and English Merinos. Alpaca in a great variety of colors, some very superior. Silks in black, blue, black, and rich, fancy colors. Cashmeres, Mouslin de Laines, and Chusans. CALICOES, French, English and American. Rich, printed Velvets, Gains Plaid.

SHAWLS—Brocade, Kabyle, Blended Wool, Tagliani, Net, Rob Roy, &c.

Hosiery and Gloves, a full assortment of every description. Drawers and Wrappers for ladies and gentlemen. Cottons, bleached and unbleached, and Tickings of superior fabric.

10,000 yards CARPETING, consisting of Brussels, Three Ply, Super and fine Ingrain, Orleans, and striped Cotton, &c.

Floor Oil Cloths, of all widths, Stair Carpets, Druggists, Rugs, Door Mats, Binding, Stair Rods, &c.

They would invite all who are in want, to examine their stock of Goods before purchasing elsewhere, as they will be shown freely.
Nov. 3. 6w35

Hats, Caps and Furs.

L. HAMILTON & CO. have on hand and for sale, a full and choice assortment of Hats, Caps, Furs, Buffalo Robes, &c.

In the line of Furs, may be found Lynx, Siberian Squirrels, and Genet Muffs, made up in the best manner, expressly for the retail trade; also, Otter, Seal, Muskrat, Nutria, and Cloth Caps, fur-trimmed, all at the lowest cash prices.

They would also call the attention of the public generally to their assortment of extra Castor, Mole-skin and Cassimere HATS, made of the best material and finished in a superior style to anything we have heretofore offered to the public. Those who wish to purchase, or those who are anxious to see a beautiful assortment of the above named articles, are invited to call without delay at 168 Main St., directly opposite the State House, under Union Hall.
Nov. 7. 1f35

Buffalo Lumber.

THE Subscribers would inform the public that they keep constantly on hand and for sale, a good assortment of BUFFALO CHERRY, WHITE-WOOD and PINE, from 3 to 12 inches in thickness. Also, a good assortment of MAHOGANY, YEW, REDWOOD, and planks. Also, Mahogany suitable for Clock-maker's use.

WANTED—50 tons of White Oak Limb.
W. ROBERTS & CO. STEAM SAW MILL, 8w35

Nov. 10.

Hills' Academy.

THE Winter Term of this Institution will commence on Monday, Dec. 11.

The course of studies pursued in this Institution, is extensive and systematic, including those branches which are requisite to prepare the pupil for the common business of life, or for a higher course of collegiate or professional studies. The Principal has, at present, associated with him, a popular English instructor, Mr. Hugh M. Thompson, who will take charge of the common branches and natural sciences exclusively under the care of the Principal. We wish it understood that it shall be the object of the Institution to raise and sustain the character of the School, so that it may fulfill the highest expectations of all who may become its patrons. In addition to the ordinary recitations, weekly Lectures will be gratuitously given upon History and the Natural Sciences, demonstrated by the Apparatus belonging to the Institution.
A. J. FOSTER, Principal.
Essex, Nov. 6, 1843.

THE Winter Term of this Institution will commence on Monday, Dec. 11.

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Essex, Nov. 6, 1843.

Poetry.

The Unborn Crown.

[It is well known that the Messenger who brought the intelligence that the laureate crown had been decreed to Tasso, found him dying in a convent.]

Cold on Torquato's silence fell
The shadow of the tomb,
When sounds of triumph reached his cell,
Amid the cloister's gloom:
"Awake! the crown awaits thee now;
Come, bind the laurel to thy brow."

"Haste where the peerless capitol
Two thousand years ago shone;
Arise! for Rome and glory call
Thee to their ancient throne;
And they had but one name of old—
Be thine with Petrarch's fame enroll'd!"

"Vain voice! thou comest," said the bard,
"When hope itself is o'er;
But now my spirit's depths are stirred
By dreams of earth no more.
For who would deem the mirage true,
With living waters in his view?"

"Yet I have loved the praise of men
As none will e'er above;
How prized had been thy tidings then!
How worthless are they now!
Sore was the travail, and the gain
Is found indeed—but found in vain!"

"Why came it not when o'er my life
A cloud of darkness hung?
And years were lost in fruitless strife,
But still my heart was young!
How hath the sorrow fostered the spring,
And fallen in autumn's withering?"

"Long in mine eyes the golden sand
Of life shone false and fair;
Like him who saw the promised land,
But might not enter there:
The dimness of my soul hath past—
I see a better land at last!"

"A land where blight hath never been,
Where laurels never fade;
But keep the heart, too, ever green
In their immortal shade:
Unlike the proudest palms of earth,
Which shadow but the desert's dearth."

"Yet still it lives—my first, last dream—
Unchanged by time or fate.
Wo for the bigot that early came—
The dew that fell so late!
Wo for the hope whose joy departs—
For the lost love of many hearts!"

"But to the power of hope and faith
Eternity is given;
And all that love hath lost on earth,
May yet be found in heaven!
Go, cast your dying laurels down,
For Tasso wins a crown!"

Sabbath Morning.

BY F. DUCKINGHAM GRAHAM.

How beautiful the morning dawns!
How calmly waft the night!
And sloping hills and grassy lawns
Are tinged with rays of light!
And dew-drops glitter soft, like pearls,
Mid a fair maiden's floating curls.

Hashed in the reveler's rude song,
And shepherd's roundelay:
And flocks and herds move slow along,
As conscious of the day,
And mid the boughs the soft wind stirs,
Warble the woodland choristers.

And every brooklet gliding by,
And torrent bounding free,
Chants to the Power Supreme on high,
A Sabbath melody:
And ere the lark unfolds his wings
A morning hymn he sweetly sings.

Who would not rest on such a morn,
From labor and from care,
Must be indeed a child forlorn,
Unused to praise and prayer.
Blest day! most holy of the seven!
The sacred prototype is heaven!

Miscellaneous.

Life of Rev. WILLIAM TENNENT.

[Concluded.]

When the late Rev. George Whitefield was last in this country, Mr. Tennent paid him a visit as he was passing through New Jersey. Mr. Whitefield, and a number of other clergymen, among whom was Mr. Tennent, were invited to dinner by a gentleman in the neighborhood, where the late Mr. William Livingston, since governor of New Jersey, resided, and who, with several other lay gentlemen, were among the guests. After dinner, in the course of an easy and pleasant conversation, Mr. Whitefield adverted to the difficulties attending the gospel ministry, arising from the small success with which their labors were crowned. He greatly lamented that all their zeal, activity and fervor, availed but little; said that he was weary with the burdens and fatigues of the day; declared his great consolation was, that in a short time his work would be done, when he should depart and be with Christ; that the prospect of a speedy deliverance had supported his spirits, or that he should before now, have sunk under his labor. He then appealed to the ministers around him, if it were not their great comfort that they should soon go to rest. They generally assented, excepting Mr. Tennent, who sat next to Mr. Whitefield in silence; and by his countenance discovered but little pleasure in the conversation. On which, Mr. Whitefield, turning to him, and tapping him on the knee, said, "Well, brother Tennent, you are the oldest man amongst us, do you not rejoice to think that your time is so near at hand, when you will be called home and freed from all the difficulties attending this chequered scene?" Mr. T. bluntly answered, "I have no wish about it." Mr. W. pressed him again, and Mr. T. again answered, "No, Sir, it is no pleasure to me at all, and if you knew your duty, it would be none to you. I have nothing to do with death; my business is to live as long as I can—as well as I can—and to serve my Lord and Master as faithfully as I can, until he shall think proper to call me home." Mr. W. still urged for an explicit answer to his question, in case the time of death were left to his own choice. Mr. Tennent replied, "I have no choice about it; I am God's servant, and have engaged to do his business, as long as he pleases to continue me therein. But now, brother, let me ask you a question. What do you think I would say, if I was to send my man Tom into the field to plough; and if at noon I should go to the field and find him lounging under a tree, and complaining, 'Master, the sun is very hot, and the ploughing hard and difficult; I am tired and weary of the work you have appointed me, and am overcome with the heat and burden of the day; do master, let me return home and be discharged from this

hard service?' What would I say? Why, that he was an idle, lazy fellow; that it was his business to do the work that I had appointed him, until I, the proper judge, should think fit to call him home. Or, suppose you had hired a man to serve you faithfully for a given time, in a particular service, and he should, without any reason on your part, and before he had performed half his service, become weary of it, and upon every occasion be expressing a wish to be discharged or placed in other circumstances? Would you not call him a wicked and slothful servant, and unworthy the privileges of your employ?" The mild, pleasant and christian-like manner in which this reproof was administered, rather increased the social harmony and edifying conversation of the company; who became satisfied that it was very possible to err, even in desiring, with undue earnestness, "to depart and be with Christ," which, in itself is "far better" than to remain in this imperfect state; and that it is the duty of the christian in this respect, to say, "All the days of my appointed time will I wait till my change come."

Among Mr. Tennent's qualifications, none were more conspicuous than his activity both of body and mind. He hated and despised sloth. He was almost always in action—never wearied in well-doing, nor in serving his friends. His integrity and independence of spirit were observable on the slightest acquaintance. He was so great a lover of truth, that he could not bear the least aberration from it, even in a joke. He was remarkable for his candor and liberality of sentiments, with regard to those who differed from him in opinion. His hospitality and domestic enjoyment were even proverbial. His public spirit was always conspicuous, and his attachment to what he thought the best interests of his country, was ardent and inflexible. He took an early and decided part with his country in the commencement of the late revolutionary war. He was convinced that she was oppressed, and that her petitions to the sovereign of the mother country were constitutional, loyal, moderate and reasonable; that the treatment they received was irrational, tyrannical and intolerable. As he made it a rule, however, never to carry politics into the pulpit, he had no way to manifest his zeal for the public measures but by his private prayers, and by his decided opinions delivered in private conversations. But in this way, his sentiments became universally known, and he was considered as a warm friend to the American cause. Notwithstanding these political opinions, he was not blind to the errors of his countrymen, and especially to their moral and religious conduct. The following extract of a letter to the author of these sketches, dated February 14, 1775, strongly marks the temper of his mind:

"My very dear Sir—Your kind letter came to hand three days since. Your comforts and sorrows are mine in no small degree; I share with you in both; the tie is such as death cannot dissolve. This is a day of darkness in my view, and few are in any degree properly affected with it. I have, through grace, perhaps as little to fear for myself or mine, as any living. I humbly hope we are housed in Jesus, but I am distressed for the nation and land. The ruin of both is awfully threatened; and though now deferred, may ere long be accomplished, unless reformation takes place. It behoves every one to cry, 'Spare thy people, O Lord, and give not thine heritage to reproach.' I know God is merciful; he has, notwithstanding, disinherited a people as dear to him as ever we were, whose sins were not more aggravated than ours. The Lord can deliver, but have we reason to think he will, having told us that he will 'wound the head of his enemies, and the hairy scalp of such who go on in their trespasses.' Is there any appearance of reformation? Yea, is it not the reverse? Are not our meetings for the preservation of our liberty often abused by excessive drinking, &c., &c.? Have not politics taken place of religion in all our conversations? Is it not become unconstitutional (to use the vulgar language,) to mention God's name in company, unless by way of dishonoring him? Are not things sacred neglected by some, and bartered by others? Is not the newspaper substituted for the Bible on the Lord's days—yea, at church? What will the end of these things be? Blessed be God, through Jesus Christ, he is for a sanctuary."

Mr. Tennent was on a visit within less than twenty miles of New York, when a British frigate attempted to pass the batteries, and proceed up the North River, while General Washington lay with the American army in the city. A very heavy cannonading took place, which was mistaken for the surrounding country for a general attack on our army. Mr. Tennent was deeply affected, and after a violent struggle within himself, he turned to a friend or two present, and said, "Come, while our fellow citizens are fighting, let us retire to prayer." They accordingly went up into his room, where he most devoutly poured out his soul for about half an hour, in the most fervent prayers, wrestling with God in behalf of his suffering country.

In the winter of 1776-7, the British overrun a great part of the state of New Jersey, and particularly the county of Monmouth, where a number of the inhabitants were in the British interests. Such was their apparent power and the distressed situation of the American army, retreating before them, that it was generally supposed by the people in the country that the dispute was almost at an end, and that all hopes of successful opposition were nearly extinguished. A British party arose in the county, who seized their fellow citizens, and dragged them to a British provost, where they were treated in the most cruel manner, as rebels and traitors. Even citizens from other parts of the state, who had taken refuge in the county, depending on the known hospitality of the inhabitants, were not respected. In this situation, Mr. Tennent very justly thought himself in great danger, but having no place to flee to for safety, he remained at home, committing himself to the protection of Almighty God. In the month of December, 1776, a number of the inhabitants came to his house, and insisted that he should go to Princeton without delay, and take the benefit of Gen. Howe's proclamation, offering a pardon to those who would seek it within a limited time. He refused, till he found himself in danger of being taken off and committed to a British provost, which he well knew was but another word for a lingering death. He also found that in his present state, his usefulness as a minister of the gospel was at an end, unless he complied with the wishes of the people, most of the whigs of influ-

ence having fled. Concluding that present duty enforced the request which was thus urged upon him, he promised to go to Princeton. On his way, he lodged at the house of a young clergyman, and on rising in the morning, he seemed greatly oppressed in spirit. On being asked what troubled him, he answered, with a heavy sigh, "I am going to do a thing for conscience' sake, directly against my conscience." Soon after his return home, to the surprise of every body, the British quarters at Trenton were beaten up, and a British regiment taken at Princeton; the American army again advanced, and took a strong position at Morristown, by which the British, in their turn, were obliged to retreat, and contract their lines to Brunswick and Amboy. The Americans again got possession of the county of Monmouth, where the whigs returned in force. Mr. Tennent's mind was greatly oppressed with his untoward situation, and he severely blamed his untimely submission.

About the latter end of February, or beginning of March, 1777, Mr. Tennent was suddenly seized with a fever, attended by violent symptoms. He sent for his family physician, who was in the act of setting off for the legislature of the state, of which he was a member. He called on his patient on his way, but could spend but a few minutes with him. He however examined carefully into Mr. T.'s complaints, and the symptoms attending the disorder. With great candor the physician informed his patient, that the attack appeared unusually violent; that the case required the best medical aid, and that it was out of his power to attend him. He feared that at his advanced age, there was not strength of nature sufficient to overcome so severe a shock, and that his symptoms scarcely admitted of a favorable prognosis. The good old man received this news with his usual submission to the divine will; for, as he had always considered himself as bound for eternity, he had endeavored so to live that when the summons should come, he should have nothing to do but to die. He calmly replied, "I am very sensible of the violence of my disorder, that it has racked my constitution to an uncommon degree, and beyond what I have ever before experienced, and that it is accompanied with symptoms of approaching dissolution; but blessed be God, I have no wish to live, if it should be his will and pleasure to call me hence." After a moment's pause, he seemed to recollect himself, and varied the expression thus: "Blessed be God, I have no wish to live, if it should be his will and pleasure to call me hence, unless it should be to see a happy issue to the severe and arduous controversy my country is engaged in; but even in this, the will of the Lord be done."

During his whole sickness, he continued perfectly resigned to the divine will, until death was swallowed up in victory, on the 8th day of March, 1777. His body was buried in his own church, at Freehold—a numerous concourse of people, composed not only of the members of his own congregation, but of the inhabitants of the whole adjacent country, attending his funeral.

Mr. Tennent was rather more than six feet high, of a spare, thin visage, and of an erect carriage. He had bright, piercing eyes, a long, sharp nose, and a long face. His general countenance was grave and solemn, but at all times cheerful and pleasant with his friends. It may be said of him, with peculiar propriety, that he appeared, in an extraordinary manner, to live above the world, and all its allurements. He seemed habitually to have such clear views of spiritual and heavenly things, as afforded him much of the foretaste and enjoyment of them. His faith was really and experimentally "the substance of things hoped for, and the evidence of things unseen." Literally, his daily walk was with God, and he lived "as seeing him who is invisible." The divine presence with him, was frequently manifested in his public ministrations, and in his private conduct. His ardent soul was seldom satisfied, unless he was exerting himself in some way or other, in public or private, in rendering kind offices and effectual services of friendship, both in spiritual and temporal things, to his fellow-men. Take him in his whole demeanor and conduct, there are few of whom it might more emphatically be said, that he lived the life, and died the death of the righteous.

He was well read in divinity, and was of sound orthodox principle. He professed himself a moderate Calvinist. The doctrines of man's depravity; the atonement of the Saviour; the absolute necessity of the all-powerful influence of the spirit of God, to renew the heart and subdue the will—all in perfect consistence with the free agency of the sinner, were among the leading articles of his faith. These doctrines, indeed, were generally interwoven in his public discourses, whatever might be the particular subject discussed. His success was often answerable to his exertions. His people loved him as a father, revered him as the pastor and bishop of their souls, obeyed him as their instructor, and delighted in his company and private conversation as a friend and brother. He carefully avoided making a difference between his doctrines publicly taught and his private practice. Attending a synod a few years before his death, a strange clergyman, whom he had never before seen, was introduced to the synod, and asked to preach in the evening. Mr. Tennent attended, and was much displeased with the sermon. As the congregation were going out of the church, Mr. Tennent, in the crowd, coming up to the preacher, touched him on the shoulder, and said, "My brother, when I preach, I take care to save myself, whatever I do with my congregation." The clergyman looked behind him with surprise, and seeing a very grave man, said, "what do you mean, sir?" Mr. Tennent answered, "You have been sending your whole congregation, synod and all, to perdition, and you have not even saved yourself. Whenever I preach, I make it a rule to save myself, and then abruptly left him, without his knowing who spoke to him."

At Mr. Tennent's death, the poor mourned for him as their patron, their comfort and support, and the rich lamented over him as their departed pastor and friend. The public, at large, lost in him a firm asserter of the civil and religious interests of his country. He was truly a patriot, not in words and pretences—not in condemning all who differed from him to proscription and death, but in acting in such a manner as would have rendered his country most happy, if all had followed his example. He insisted on his own rights and freedom of sentiment, but he was willing to let others enjoy the same privilege, and he thought

it of as much importance to live and act well, as to think and speak justly.

To conclude these imperfect sketches—May all who read the memoirs of this amiable and useful man, fervently and constantly beseech that God, with whom is the residue of the Spirit, that their life may be that of the righteous, so that their latter end may be like his; and that the Great Head of the church, while he removes faithful and distinguished laborers from the gospel vineyard, may raise up others, who shall possess even a double portion of their spirit, and who shall be even more successful in winning souls unto Jesus Christ, the great bishop of souls.

THE PSALMIST:

A new collection of HYMNS, for the use of the

BAPTIST CHURCHES.

BY BARNOW STOW AND S. F. SMITH.

THIS work contains nearly TWENTY HUNDRED HYMNS, original and selected, together with a collection of CHANTS and SELECTIONS FOR CHANTING, at the end. The numerous and urgent calls which have for a long time been made, from various sections of the country, for a new collection of Hymns, that should be adapted to the wants of the churches generally, it is hoped will here be fully met.

Surprising as it may appear to those who are aware of the great diversity of opinion and tastes every where existing in reference to hymns best suited to public worship, this new collection meets with almost universal favor. Its rapid introduction into churches in various parts of the country; the numerous testimonials of approval and high commendation daily received, in connexion with the acknowledged abilities of the editors; the uncommon facilities enjoyed by them, of drawing from the best sources in this and other countries; the great care with which the compilation has been made; the new, convenient, and systematic plan of arrangement adopted, give the publishers full confidence in the superior merits of the work.

In addition to the protracted labor of the editors, the proof sheets have all been submitted to a Committee, composed of clergymen of high standing, in different parts of the Union, by whose critical examination and important suggestions the value of the work has been greatly enhanced. All of Watts' hymns, possessing lyrical spirit, and suited to the worship of a Christian assembly, are inserted, and a large number of hymns heretofore unknown in this country, have been introduced. The distinction of psalms and hymns, usually made in other collections, has been avoided in this, and all have been arranged together, under their appropriate heads, and numbered in regular, unbroken succession. There are three valuable INDEXES,—a "General Index" of subjects, a "Particular Index," and an extended and very valuable "Scripture Index."

Notice of the Am. Bapt. Publication & S. S. Society, Phil.

The Board of Directors of the American Baptist Publication and Sunday School Society, induced by the numerous and urgent calls which, for a long time, have been made from various sections of the country, for a new collection of Hymns that should be adapted to the wants of the churches generally, resolved, in the year 1841, to take immediate measures for the accomplishment of this object. With this view, a committee, consisting of Rev. W. T. Brantly, D. D., of South Carolina, Rev. J. L. Dagg, of Alabama, Rev. R. B. C. Howell, of Tennessee, Rev. S. W. Lynd, D. D., of Ohio, Rev. J. B. Taylor, of Virginia, Rev. S. P. Hill, of Maryland, Rev. G. B. Ide and Rev. W. Griswold, of Pennsylvania, and Rev. W. R. Williams, D. D., of New York, were appointed to prepare and superintend the proposed selection. It was, however, subsequently ascertained that a similar work had been undertaken by Messrs. Gould, Kendall & Lincoln, Publishers, of Boston; and that Rev. B. Stow and Rev. S. F. Smith, whose services they had engaged, had already commenced their labor. From the well-known ability of these gentlemen, there seemed good reason to expect a valuable collection, and one that would fully meet the end which the Board contemplated. In order, therefore, to avoid the unnecessary multiplication of Hymn Books, it was deemed expedient, by the Board, to unite, if possible, with the above-named Publishers. Accordingly, the manuscript of Messrs. Stow and Smith having been examined, and found quite satisfactory, arrangements were made to have the sheets, as they were issued from the press, submitted to the committee of the Board, with the understanding that, if, after such alterations and improvements as might be suggested, it should meet their approval, the Board would adopt it as their own. This approval having been obtained, the Board voted, unanimously, to adopt and publish the work, and have negotiated with Gould, Kendall & Lincoln, to that effect.

Signed by order and on behalf of the Board.

J. M. PECK.

Cor. Sec. Am. Bapt. Publication & S. S. Society.

Philadelphia, May 18, 1843.

Certificate of the Committee appointed by the American

Baptist Publication and Sunday School Society.

The undersigned, having been requested, by the Board of Directors of the American Baptist Publication and Sunday School Society, to examine the proof sheets of "The Psalmist," edited by Rev. B. Stow and Rev. S. F. Smith, and to suggest such amendments as might seem expedient to render the work more acceptable to the churches throughout our country, hereby certify that they have performed the service assigned them, and unite in recommending the work as one well adapted to the purpose for which it was designed.

WILLIAM R. WILLIAMS, JAS. B. TAYLOR,
ROBERT W. IDE, JNO. L. DAGG,
GEORGE W. GRISWOLD, W. T. BRANTLY,
STEPHEN P. HILL, R. B. C. HOWELL,
SAMUEL W. LYND.

United Testimony of the Pastors of the Baptist Churches

in Boston and vicinity.

Messrs. Gould, Kendall & Lincoln.—Permit us to take this method of expressing our great satisfaction with the Collection of Hymns which you have of late published for the use of the Baptist denomination. As Pastors, we have long felt the need of some book, different from any which could be obtained, and we have looked forward with interest to the time when your proposed work should be issued from the press. The work is now completed, and before the press; and from an attentive and careful examination of its pages, we are prepared to give it a hearty recommendation. It is clear in its arrangement, sound in doctrine, rich in sentiment, sweet and beautiful in its poetry, and, in our opinion, most admirably adapted to the wants of the denomination. We cannot but hope, therefore, that it will soon be adopted by all our churches.

DANIEL SMITH, NICHOLAS MIDDERTY,
R. W. CUSHMAN, J. W. PARKER,
R. H. NEALE, BRADLEY MINER,
WM. HAGUE, J. O. OLMSTEAD,
ROBERT TURNBULL, JOSEPH BARNARD,
NATHANIEL COLVER, SILAS B. RANDALL,
T. F. CALDWELL, THOMAS DRIVER,
W. H. SHAILER.

Boston, 1843.

From the Professors of Newton Theological Institution.

Union of judgment in regard to all the principles which should regulate the preparation of a Hymn Book, both as to the character of the hymns, and as to the omission and alterations in the case of selected hymns that have long been in use, is not to be expected. We are free, however, to say, that in copiousness of subject, in adaptation to the various occasions of worship, in devout and poetic character, and in general excellence, we regard the work as eminently superior to collections now in common use.

BARNABAS SEARS.

Prof. and Prof. of Christian Theology.

Prof. of Ecclesiastical History.

H. J. RIPLEY.

Prof. of Sacred Rhetoric and Pastoral

Duties.

HORATIO B. HACKETT.

Prof. of Bib. Lit. and Interpretation.

Newton Centre, Aug. 2, 1843.

Testimony of a Committee of the Faculty of Hamilton

Literary and Theological Institution.

Messrs. GOULD, KENDALL & LINCOLN.—The undersigned

have been appointed, by the Faculty of our Institution, a Committee to examine the Hymn Book, entitled "The

Psalmist," recently published by you, and edited by Rev. B. Stow and Rev. S. F. Smith. It gives us pleasure to state, as the result of our examination, that we consider the work decidedly superior to any collection with which we are acquainted. Its materials are drawn from the best sources of sacred lyrical poetry in our language; the arrangement is eminently happy; and the variety of its selections adapts it to almost every occasion. We think the adoption of the work in the Baptist churches of our country would be calculated greatly to elevate that interesting branch of worship with reference to which it is prepared.

A. C. KENDRICK.

Prof. of the Greek Lan. and Literature.

J. S. MAXWELL.

Prof. of Biblical Theology.

T. J. CONANT.

Prof. Heb. and Bib. Crit. and Interpretation.

J. H. RAYMOND.

Tut. Intel. and Mor. Philos. and Belles-Let.

Hamilton, Aug. 2, 1843.

The price of the 12mo. pulpit size, in splendid binding, at from \$1.50 to 3.00. 18mo. pew size, handsomely bound in sheep, at 75 cts. 32mo. pocket size, handsomely bound in sheep, at 62 1/2 cts. The different sizes are also bound in various extra styles, price corresponding. A liberal discount to churches introducing it, where a number of copies are purchased.

Copies furnished for examination on application to the publishers.

GOULD, KENDALL & LINCOLN.

59 Washington street.

Oct. 6.

GAY & ROCKWOOD

TAKE this method of returning their thanks to their friends and customers in the northern part of Connecticut for their patronage bestowed since we have been in business, and respectfully solicit a continuance, or a call at least, when they visit Springfield, assuring them we will sell Goods as low as at any other Store, and would inform all, that we have now on hand a very extensive Stock of FALL and WINTER DRY GOODS, bought for Cash and will be sold for CASH ONLY, at fair prices.

Our Stock embraces a general assortment of Fancy and Staple Dry Goods. The following articles constitute but a small portion:—Broadcloths, Cassimeres, Satinets, Super Fine Warp Indian Cloth, Silk Warp Alpaca and Bombazines, very cheap; Mouslin de Laines, rich Chasans, Parasols, Eolines, Printed Velvets, Merinos, Prints, Zenobia Cloths and Cravattes, for Dresses, Lunettes, White Goods, Brown and Bleached Cottons, Red, Orange, Blue and White Flannels, Handkerchiefs, Cravats, &c., &c.

HOUSE FURNISHING GOODS.

Cloak Stuffs and Trimmings, we shall sell cheaper than ever this Fall; no mistake!

Net, Flaid, Broche, Silk and Cashmere Shawls from 50 cents to \$15. All Goods sold at this Establishment warranted CHEAP, and as good as represented, or the money will be cheerfully refunded.

DANIEL GAY,

J. T. ROCKWOOD.

No. 3 State Street,

Springfield, Mass., Oct. 17, 1843.

4w2

TO MERCHANTS AND PEDDLERS.

A RARE inducement is now offered in the sale of a large and desirable stock of goods, the effects of L. B. CHILDS, deceased, formerly of the firm of Childs & Dickinson. The above goods were selected with care—designed for the Wholesale Trade in this city—nearly all bought with cash, at the lowest prices, within the last nine months. The object is to close the business of the estate. They will be offered by the subscriber, No. 233 Main street, directly opposite the old stand of Childs & Dickinson, for the coming 60 days, and sold in lots to suit purchasers at prices lower than can be bought in any market.

J. WING JR., No. 233 Main street.

Hartford, Aug. 24, 1843.

GIFT BOOKS for 1844, for sale at the Bookstore, 18

the Opal, a Pure Gift for the Holidays, edited by N. F. Willis.

The Literary Souvenir, for 1844.

Friendship's Offering and Winter's Wreath.

Youth's Keepsake, a Gift for Young People.

The Annulet, edited by a lady.

Boys and Girls' Annual.

Saint Nicholas' Annual.

The Moss Rose.

Parting Gift.

The Child's Gem, a Holiday Gift, edited by Mrs. S. Colman.

The Little Gift, for 1844.

The Child and Christian Hermit.

Hartford, Oct. 25.

JOHN C. WELLS, Agent.

31

HARTFORD FIRE INSURANCE CO.

Office North side of State House Square.—This institution is the oldest of the kind in the State, having been established more than thirty years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has an Agent, may apply through the Post Office, directly to the Secretary, and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company:—

Eliphalet Terry, Charles Keeney,
S. H. Huntington, Henry Downey,
H. Huntington, James Goodwin, Jr.,
Albert Day, John P. Brace,

Junius Morgan.

ELIPHALET TERRY, President.

JAMES G. BOLLES, Secretary.

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Office North side of State House Square, in Exchange Building.—This Company was incorporated by the Legislature of Connecticut with a capital of One Hundred and Fifty Thousand Dollars, for the purpose of effecting Fire and Marine Insurance, and has the power of increasing its capital to half a million of dollars.

The Company will issue policies on Fire and Marine risks, on terms as favorable as other offices.

Application may be made by letter from any part of the United States, where no agency is established. The office is open at all hours for the transaction of business.

THE DIRECTORS ARE:

William W. Ellsworth, B. W. Greene,
Daniel W. Clark, W. H. Thrall,
Charles H. Northam, Ellery Hill,
William Kellogg, John H. Pratt,
S. W. Goodridge, Edward Bolles,
Henry Waterman, Wm. A. Ward,
S. B. Grant, Ezra Strong.

Lemuel Humphrey.

DANIEL W. CLARK, President.

WILLIAM CORNER, Secretary.

ETNA INSURANCE COMPANY.

Organized for the purpose of securing against loss and damage by Fire only. Capital, \$200,000, secured and vested in the best possible manner—offer to take risks on terms as favorable as other offices.

The business of the Company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

The office of